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the village or nád offers Prasáda and whilst throwing a flower-garland over the bridegroom's neck, he mutters a blessing, for which pious act he afterwards receives a gift in money. In case of illness Brahmins are sent for, to implore the deity for recovery. In a place set apart in the compound they perform their ceremonies and, if the patient gets well, they are amply rewarded. At a housewarming (griha-pravésha) it has become the fashion among the Coorgs to invite Brahmins and to give them a good meal and presents. The expenses incurred amount from a small sum to upwards of a thousand Rupees. The Puróhita or officiating Brahmin kindles a fire of jackwood (hebalasu) in the middle room, throws ghee and rice into the flame and repeats some mantras as required for the occasion. Thus we see, that Brahminism invades every accessible opening in Coorg life, and pandering to the ignorance and pride of the Coorgs, it is more successful than the great truths of Christianity. It is, however, to be hoped, that education along with other civilizing influences will do its work, to dissipate the darkness of ignorance and superstition and help to free the Coorgs from the trammels of priestly imposition.

To acknowledge the indigenous Coorg priesthood and yet account for its degraded state as compared with the erudition of the twice-born, the Brahmins invented the following legend, which is not in harmony with the Kávéri-Purána:—The sage Kávéra as a reward for his austerities was blessed with a daughter Kávéri, whom he promised in marriage to Agastia another sage, who also resided on the Brahmagiris. Kávéri did not accept the proposal and assuming the shape of a river fled from the mountain. Agastia in hot pursuit overtook her in Katiednád and persuaded her to submit their dispute to the arbitration of their friends. They called three families of Amma-Kodagas and six of Coorgs; the former took the part of Agastia, the latter that of Kávéri. The Amma-Codagas

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The Rájah demanded, that the fugitives should be delivered to him. Mr. Casamajor demurred and referred the matter to Government. The Supreme Government decided under the 18th January 1833, that the Coorg refugees should not be restored to Vírarája. In the mean time the Rájah formed mad schemes for the recovery of his relatives. They all came to nothing. Channa Basava and his wife were removed to Bangalore. There they were to have been assassinated. But every thing failed. The fugitives had dreadful stories to tell. Accusations accumulated against the Rájah of Coorg. A Parsee from Bombay had been killed at Mercara. Probably Manuel Pereira also had been destroyed. A man from the north of Coorg deposed: that he saw Vírarája, on a hunting excursion, shooting at Náráyana Náyaka, Hoblidára, first with blunt arrows, then with a sharp arrow which killed him, in presence of all his retinue. Besides, numbers of people, men and women, Coorgs and slaves, relatives of the Rájah's family and others, who were believed to have been privy to the plans of Channa Basava, or to have assisted him in his escape, were killed, or mutilated, or starved to death, or thrown into prison.

Among the first victims of the Rájah's wrath was Muddaya, a brother of Channa Basava, Munshi to the Rájah, and a favourite. Vírarája himself beat him cruelly; afterwards he was executed by Kunta Basava, an upstart favourite of Lingarája, who having been both the tool and the prompter of the father, kept his position and influence with the son. He was first dog-boy, then soldier, then Jemadar; then he rose to the post of Commander; at last he became principal Devan. He was a vicious, overbearing, slavish, unprincipled man. By killing Muddaya, he got rid of a rival. Muddaya had been a clever and respectable man, and was perfectly ignorant of Channa Basava's plans. Every body knew, that the poor man had been destroyed without cause. The Rájah himself, hardened as he was, had terrible fits of remorse. Muddaya

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would not let him sleep. As soon as he sunk into slumber, Muddaya would stand over him with a drawn sword, and Vírarája awake, crying: murder! Muddaya! seize him! After some days a conjurer showed the Rájah how to obtain rest. If he had a picture of the dead man painted on a fresh wall, and looked at it every twenty-four minutes during the day, his nightly frights would abate. The Rájah took the wise man's advice, had a likeness of Muddaya painted on a new wall, and walked up to it every now and then, saying: I slew him, because he was a traitor. By degrees his sleep returned.

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3. Complications with the British Government.

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These cruelties of Vírarája accelerated his downfall. On the 18th January 1833, Sir Fred. Adam, Governor of Madras, addressed a long letter to the Rájah of Coorg, giving him a sound lecture on the principles of good Government, warning him most earnestly and positively demanding compliance, in future, with the order of Government, communicated to the Rájah in 1827, to report all capital punishments taking place in Coorg. Sir Fred. Adam informed the Rájah, that Mr. Casamajor was desired to proceed to Coorg in order to have a personal conference with the Rájah, and that Government demanded free passage for any person, who might desire to accompany Mr. Casamajor on his return out of Coorg. The interview between the Rájah and Mr. Casamajor took place before the end of January 1833, at Mercara. Seven years, Mr. Casamajor observed, had produced a marked change in the Rájah. The Resident wondered; for he had not, could not have, an idea of the extreme profligacy of the man, nor of the strength of his murderous propensities, that had steeped him deep in blood during the interval between 1826 and 1833. The Rájah looked uneasy, seemed to be subject to sudden alarms and very unsteady of purpose. The presence of an English gentleman

782 of his fraternity, the Panikas or Bannus, and they set
754 to work. A pit is dug in the middle room of the house, or in the yard or the stable, or the field, as the occasion may require. Into this one of the magicians descends. He sits down in Hindu fashion muttering mantrams. Pieces of wood are laid across the pit, and covered with earth a foot or two deep. Upon this platform a fire of jack wood is kindled, into which butter, sugar, different kinds of grain, etc., are thrown. This sacrifice continues all night, the Panika sacrificer above, and his immured colleague below, repeating their incantations all the while. In the morning the pit is opened, and the man returns to the light of day. These sacrifices are called *maranada bali*, or death atonements. They cost from ten to fifteen rupees. Instead of a human being, a cock is sometimes shut up in the pit and killed afterwards.

755 "In cases of sore affliction befalling a whole Grāma
782 or Nād (village), such as small-pox, cholera, or cattle disease, the ryots combine to appease the wrath of Mariamma by collecting contributions of pigs, fowls, rice, cocoanuts, bread, and plantains from the different houses, and depositing them at the *Mandu*: whence they are carried in procession with tom-toms. In one basket there is some rice, and the members of each house on coming out bring a little rice in the hand, and waving it round the head, throw it into the basket, with the belief that the dreaded evil will depart with the rice. At last the offerings are put down on the Nād boundary, the animals are killed, their blood is offered on a stone, the rice and basket are left, and the rest of the provisions are consumed by the persons composing the procession. The people of adjoining Grāmas or Nāds repeat the same ceremony, and thus the epidemic is supposed to be banished from the country. In still greater calamities, a flock of sheep is driven from Nād to Nād, and at last expelled from the country."